deprivation of livestock and the progressing industrialization are certain to be the source of increasing discontent among the nomads.

In summing up, the nomads are extremely freedom-conscious. Freedom of the individual is expressed by the everlasting dream of every nomad which finds its expression in the conception of the free rider who recognizes nothing but "the eternal power of the eternal heaven" (Mongolian saying), and who possesses nothing but his felt tent, his highly esteemed and valued horses and his herds. But, no doubt, the Communists will succeed as they did in Soviet Russia in destroying the picture of the independent rider of the steppes of Central Asia, the cradle of so many different peoples and magnificent cultures.

Within their own social structure and social units, the Nomads combine harmoniously individualistic and collectivistic trends of their pattern of life. Communistic collectivization can be imposed upon them by force, of course, but they will hardly accept it in their minds.

VI. Approach to Individual and National Problems

The nomads of the Northwest work hard for their existence. It is easily understood that they need their whole energy for maintaining such a life, which is a constant struggle against the hardships of land, weather and against the centuries-old uncertain political environment. Under such circumstances the nomads developed very realistic minds. A realistic mind is implicitly logical in regard to political or daily matters of life, although the realization of the unpredictable inclemencies or favors of surrounding Nature gave rise to an illogical or, in terms of Jung's depth philosophy, a translogical conception of the relationship between man and Nature, whose favorable or unfavorable phenomena were brought into connection with their "good andbad" deeds, whereby "good and bad" do not have the same connotation as they do in our society: polygamy in the case of the Kirghiz, Kazakhs, Eastern Turks, polyandry in the case of the Tibetans, or murder of a personal dependent in the case of Kazakhs, for example, are never considered as "bad" deeds, but killing a louse, in the case of a Mongol, or killing of a yak calf (even if it is sick or hurt) in the case of Tibetans, are considered "bad" deeds.

The nomadic Muslims (Kirghiz, Kazakhs, Salars and some Islamized Tibetan clans) as well as the sedentary Muslims (New-Uighurs, Uzbeks, Tatars, Tajiks, Chinese Muslims or Dungans) have on account of their religion a rather doctrinal

SN 563 153 779 155

outlook on life, which results in a remarkable internal social stability of family and community at the expense of personal ease. The greatest Islamist of our time, Carl Brockelmann, once called the Quran "die Heeredienstvorschrift für die Mohammedaner" ("the army regulation book for the Muslims"), and indeed the Quran is not only the condensation of Muslimic religion and philosophy but also the code of laws and the "code of practical regulations" concerning the practical daily life of the average Muslim. From childhood on those "regulations" are drilled and hammered in to the people. The Quran becomes the basis from which everything is judged. The conclusion, that the Muslims do show a strong inclination for doctrinal behavior, is rather justified.

SN 563 153 185 [158]

If we describe the nomad as a logical and realistic individual to whom neurosis and psychosis are in general alien, one certainly should not forget that there has been still room for romance in his life: first and foremost, the Muslimic nomads as well as the Buddhistic nomads (the Mongols) dreamed and still dream of the creation of their own empire in which they are the masters and not the Chinese. The Mongols still mourn for their once powerful and grand empire "where the hoof of the brave horse was the only sound and the roaring and bellowing of camels and cows the only noise" and where the Khan of the Khans, the Khakhan, the Great King, resides in Qaraqorum, the scene of the Great qurultai (constitutional and legislative assembly), ruling the Mongolian tribes and leading the Mongolian armies, in the name and as the representative and vicar of the "Eternal Blue Heaven," the ruler over the universe.

SN 563 538

While in the folklore and literature of the Muslimic nomads the Golden Horde and the Chagatai Empire (Chagatai Ulus), Batur Khan and Timur Lenk (Tamerlane) are oft-repeated subjects, the Mongolian folklore abounds in painting the deeds of Chingis Khan and is excessive in describing the adventurous greatness of the former Mongolian Empire.

SN 563 563 775 771 [821]

The Buddhistic conception of palingenesis and reincarnation add another romantic feature to the life of the average Mongol and Tibetan and the belief of the Muslim (after having become a hajji, a pilgrim, or even better, a hazze, one who fought as a soldier against the "non-believers") that he would enter the paradise of heaven (or better one of the seven heavens, the seventh, only when he sacrificed his life to Allah in combat), is a deep-rotted romantic conception.

SN 563 771

As we said, the life of the Buddhistic nomad is centered around his tent and his herds, so to speak, the outer sphere of his life, but the inside sphere is absorbed deeply by religion,